

The Revelation Of The Empty Tomb

By G. Campbell Morgan

The supreme value of this story of the resurrection, as we have it from John, is the care with which he described what these disciples did, what they saw, and ultimately the effect produced upon one of their number. In this way John's account, simple, natural, artless, characterized by truth and poetry, carefully considered, throws a light upon the resurrection, along the line of demonstration, to be found nowhere else in the historic records.

In these few verses John shows that these disciples, Mary, John, and Peter used their eyes, but he uses different words to describe how they did so. It is said that Mary "seeth" the stone rolled away. It is said when John arrived, that "He seeth the linen cloths lying." It is said Peter "Beholdeth the linen cloths lying, and the napkin" in separation. Then it is said that John "saw."

Mary "seeth," and the Greek verb is *blepo*, which means just to see, quite the ordinary word. When John came, and stooping, looked in, he also saw in that way, the linen cloths lying. When Peter came, he beheld. The word for Peter's use of his eyes is *theoreo*. This word suggests

far more than mere seeing. It means that he looked critically and carefully. We are not told of any effect produced upon him. I am sure an effect was produced. Then John, encouraged, went in. Now we have an entirely different word. It is the word *eidō*. This word, while describing the use of the eyes, always conveys the idea of apprehension and understanding of the thing seen. When John went in, he saw, that is, he understood, and therefore believed. Intelligent apprehension produced absolute conviction.

Let us now consider what it was they saw. Mary saw the stone

rolled away, and the entrance unguarded. John saw a little more. He looked in, and saw grave cloths lying fallen flat, but lying just as they were, except that there was evidence that the body was not there. When Peter came in, he examined. What did he see? In a book written in the year 1900 by the Rev. Henry Latham, M. A., who was then the Master of Trinity Hall, Cambridge, called "The Risen Master," the author has gone into this matter with very great care, and has clearly shown what they actually saw that morning. I have no hesitation in saying that nothing

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Scientist And Legislator Leading WMU Speakers

HOUSTON (BP) — A scientist who coined the word "theoneutics" meaning the study of God in change, and a physician who crashed race and sex barriers to be seated in the Tennessee legislature, will be the major speakers at the Southern Baptist Woman's Missionary Union Convention here June 3-4.

The headline speakers are Edward B. Lindaman, a manager of Apollo programs at North American Aviation, Inc., in California, and Dr. Dorothy Brown, the first Negro woman legislator at the Tennessee Capitol in Nashville.

The list of speakers, and the theme, "Hope of the World," were announced by Mrs. Robert Fling of Cleburne, Tex., president of the Southern Baptist Woman's Missionary Union Auxiliary.

The women's convention meets Monday morning, June 3, through Tuesday afternoon, June 4, at the Civic Center Music Hall adjacent to the Sam Houston Memorial Coliseum where the Southern Baptist Convention meets June 4-7.

The opening session bridges between the 1968 denominational emphasis on ministry and the upcoming year of world missions and evangelism, said Mrs. Fling.

Mrs. Robert Brannon, housewife from Freeport, Tex., will tell the story of her volunteer ministry to victims of the Alaska flood. Charles McLaughlin, secretary of the Texas Baptist State Missions Commission, Dallas, will de-

MOODY ACTING HEAD OF FLORIDA COLLEGE

WEST PALM BEACH, Fla. (BP)—Jess Moody, pastor of First Baptist Church in West Palm Beach, Fla., has been named acting president of a proposed Baptist school here.

Moody assumed the position effective April 1 in addition to his duties as pastor of the First Baptist Church here.

He said he would serve in this capacity as long as the campus for the proposed Baptist school remains on the

property of the First Baptist Church.

In other major action, the trustees of the proposed school voted to change the name of the college to Palm Beach Atlantic College, and to seek affiliation with the Palm Lake Baptist Association rather than the Florida Baptist Convention.

Moody said that a motion would be brought to the State Mission Board of the Florida convention asking that the school be affiliated with the association instead of the convention.

In November the convention voted to hold in abeyance the plans for the proposed college until after Billy Graham decided whether or not to establish a college in the area.

In February Graham decided against such a college bearing his name, and about a month later the Baptist school trustees elected to try to open the first classes in the fall of 1968 using the facilities of the First Baptist Church.

The trustees also elected John Carter, former president of Campbellsville College, Campbellsville, Ky., as executive vice president, and Warren Jones, former president of Union University, Jackson, Tenn., as coordinator of curriculum and acting dean.

Moody said that he would

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PROPOSED ORDER OF BUSINESS

SOUTHERN BAPTIST CONVENTION

June 4-7

Sam Houston Coliseum—Houston, Texas

"Good News For Today's World,"

Tuesday Evening, June 4

THEME: "Good News Through Preaching"

6:45 Pre-Session Music

7:00 Song Service

7:10 Responsive Scripture Reading—H. Byron Bruce, pastor, Trinity Baptist Church, Casa Grande, Arizona

Prayer—A. D. Foreman, Jr., pastor, Temple Baptist Church, Memphis, Tennessee

7:15 Address of Welcome—E. Hermon Westmoreland, pastor, South Main Baptist Church, Houston, Texas

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Brotherhood Retreats Set

Two regional Baptist Brotherhood retreats will be held in the state soon, according to Rev. E. L. Howell, Jackson, director of the Brotherhood Department of the Mississippi Baptist Convention Board, sponsor.

The first will be held May 3-4 at Paul B. Johnson State Park near Hattiesburg with the second to be at Hugh White State Park near Grenada May 10-11.

The out-of-state speaker at the Hattiesburg retreat will be Dr. George Schroeder, executive secretary of the Brotherhood Commission, Memphis.

The visiting speaker for the Grenada retreat will be Rev. Lucien Coleman, associate in the Commission.

Other program personalities to appear at both retreats will be Dr. L. Gordon Sanning, director of evangelism and A. L. Nelson, business manager, both of the State Convention Board; Rev. Oliver C. Ladner, pastor North McComb Church; Dr. Johnnie B.

(Continued On Page 3)

Challenge Of Change Heard By PR Leaders

ST. LOUIS, Mo. (BP)—The Baptist Public Relations Association in a three-day meeting here, heard a battery of speakers urge them to face the challenge of change with courage and creativity.

In their final session, the organization elected as its new president the program vice president who planned the meeting, Floyd A. Craig, director of public relations for the Southern Baptist Christian Life Commission, Nashville.

Every major speaker dealt with the problem of change in

Newton Retires After 39 Years At Druid Hills

ATLANTA (BP)—Louie D. Newton, pastor of Druid Hills Baptist Church in Atlanta for 39 years and a former president of the Southern Baptist Convention, will retire Oct. 1.

Newton announced his retirement last Sunday, one week shy of his 39th anniversary at Druid Hills. He was 77 in February.

He tried to retire in 1964, but the church then refused. After suffering a heart attack last June, he was forced to cancel

(Continued On Page 2)

"I WILL SEE YOU AGAIN, and your heart shall rejoice, and your joy no man taketh from you." (John 16:22) These children can joyously sing "He Lives" because of a Baptist Week Day Ministry. (Home Board Photo)

SBC Leaders Deplore King Assassination

By the Baptist Press

Numerous Southern Baptist leaders throughout the nation

reacted with shock, grief, dismay and repentance to the assassination of Martin Luther King Jr., some calling for Southern Baptists to redouble efforts to deal with white racism in the South.

Almost all Baptist leaders contacted by *Baptist Press*, news service of the Southern Baptist Convention, expressed shock, grief and dismay at the murder in Memphis, Tenn., of the Negro Civil Rights leader, one of the few Baptists ever to win a Nobel Peace prize.

In statements following King's death, several Baptist denominational leaders and editors called on Southern Baptists to repent of the sin of racism, and to deal with the root causes that lead to

the riots and demonstrations that brought King to Memphis.

"Though felled by one demented assassin, all who contributed to the American racism and blind prejudice which produced the atmosphere ripe for such an act helped pull the trigger," wrote C. R. Daley, editor of the Kentucky Baptist "Western Recorder" in an editorial.

"This is true of Southern Baptists, who more than any other religious group have responsibility for that part of America that produced him and murdered him," Daley said.

Southern Baptist Christian Life Commission Secretary Foy Valentine urged Baptists "to give ourselves in compassion and patience to the things that make for justice, love, understanding, reconciliation, and peace."

"There is no hope for hostile and alienated people except through the Christian ministry of reconciliation to which God has called his people," said Valentine.

Two SBC Home Mission Board officials echoed the statement. Victor Glass, secretary of the board's department of work with National (Negro) Baptists, called the assassination "a signal to us that we need to hurry up with

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Arkansas Gets First Statewide Chaplaincy Post

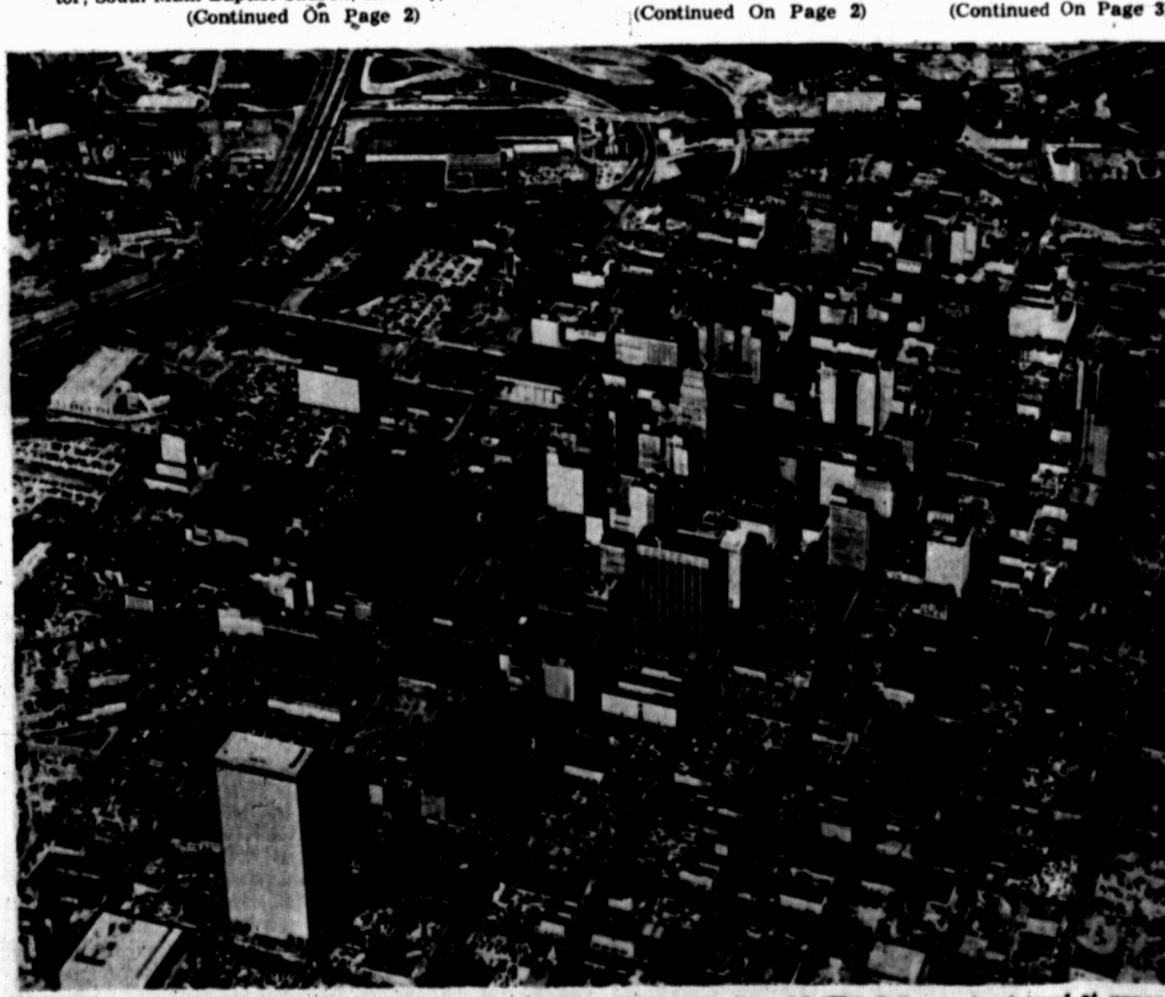
ATLANTA (BP)—Southern Baptists' chaplaincy ministries reached a new benchmark in March with the appointment of the convention's first state-level director of chaplaincy.

R. H. Dorris of Little Rock, Ark., was approved by the Southern Baptist Home Mission Board here for appointment as director of chaplaincy ministries for the Arkansas Baptist State Convention—the first such cooperative position with Southern Baptists' 30 state conventions.

Dorris, a former U. S. Army Chaplain, currently is pastor of the Pike Avenue Baptist Church in North Little Rock and part-time chaplain at a Veterans Administration hospital.

He will seek to establish chaplaincy programs in hospitals and other institutions and in industry, and will en-

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HOUSTON FROM ABOVE shows blocks of skyscrapers within only a few blocks' from the Sam Houston Coliseum where the

SBC meets June 4-7. The Coliseum is pictured at upper left near the expressway. (BP) Photo



Highland, Meridian, To Present Easter Drama

Highland Church Choir of Meridian will present a dramatization of "The Seven Last Words of Christ" by Theodore Dubois on Friday evening, April 12, at 8:00 p.m. in the Highland Church sanctuary. The soloists will be Tanner Riley of Clinton, baritone; Billy Cocke of Jackson, tenor; and Mrs. Albert Weems, Jr. of Meridian, soprano. Depicting one of the scenes in the sacred cantata are: (left to right) Mrs. Joe Beasley, Vance Collum, and president of the choir and coordinator of the committees for this special presentation, Erwin Sanders. James McElroy is director of the choir. Rev. Jack W. Elliott is pastor. (Photo by Mike Crosby)

Assassination Is Deplored

(Continued From Page 1)

actions that have meaning for Negro people to have their full economic, political and educational rights."

The Home Mission Board executive secretary, Arthur B. Rutledge of Atlanta, stated "I pray that this will stimulate Southern Baptists to a new awareness of our responsibility and opportunity to help achieve a Christian solution to the pressing human relations problem of our day."

The top executive of the Southern Baptist Convention, Porter W. Routh of Nashville, called on Southern Baptists to respond to President Lyndon B. Johnson's suggestion by devoting Sunday, April 7, to a day of prayer.

Routh, executive secretary of the SBC Executive Committee, said the Sunday could well be used "as a time of confession of failure to practice Christian brotherhood."

The president of Southern Baptist Theological Seminary in Louisville, Duke K. McCall, predicted that King's assassination would have an effect on Congress, and force passage of a federal open housing law.

"Almost every time civil rights legislation has been stalled in the federal Congress, some extremist segregationist action has pried it loose and has set it back on the road," McCall observed. "There is almost a going of providential pattern to this thing."

King had once spoken at the seminary where McCall is president in about 1960, and McCall said that some Southern Baptists "tried to punish" the seminary for having listened to him.

Young Speaks

Editor J. Terry Young of the California Southern Baptist called King "a modern Moses leading his people out of bondage" into the promised land of freedom, equality, and justice guaranteed by the American constitution."

"His murder robbed America of its leading spokesman for freedom in this age," Young wrote. He added, "Dr. King made mistakes at times, as we all do, but his basic plea for equal rights and justice for all is just plain Americanism."

Calling his murder "one of the tragic events in American history," Young said only a demented man could have done such a thing.

Editors and Baptist leaders in the state where King was pastor, and the state where he died, likewise lamented his death.

The president of the Tennessee Baptist Convention, Wade Darby, pastor of First Baptist Church in Jefferson City, Tenn., called on Tennessee Baptists "to join in a redevotion to peace, brotherhood, and a cooperative effort in the name of Christ to overcome the ills of society that result in hatred and violence." Darby is also chairman of the SBC Christian Life Commission.

The editor of the Tennessee Baptist and Reflector deplored the heinous crime, and the apathy toward the working conditions in Memphis "which are unjust and which lead toward a feeling of helplessness and despair."

"I am stunned that it could happen in our own state," Owen said, "but at the same time I realize that it can happen anywhere that people forget God and become dupes of the devil."

In Atlanta where King lived, the editor of the Georgia Baptist "Christian Index," Jack U. Harwell, wrote that Georgia Baptist ought to lead in rededication to the causes for which he died.

Harwell deplored the fact that on the very night in which Dr. King was assassinated in Memphis, a movement was being launched in Atlanta "to push candidate for President of the U. S. whose every utterance and

act epitomized the segregationist's sins which Dr. King gave his life to oppose."

The executive secretary of the SBC Foreign Mission Board, Baker James Cauthen, of Richmond, Va., said that King's death calls upon all Christians everywhere "to fresh examination, prayer, and to a demonstration of their love to their fellow man."

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs in Washington, said that King's name has joined "that long list of the prophets and the martyrs who have lived and died for a noble cause."

The editorial in the California Southern Baptist concluded by saying: "It is our prayer that all America may respond with love rather than hatred, peacefulness rather than violence, calm and clear thinking rather than hasty and rash action." (BP)

SCIENTIST, LEGISLATOR LEADING WMU SPEAKERS

(Continued From Page 1)

of a recent controversial abortion bill, which bogged down in committee in the Tennessee State Legislature this spring.

Missionaries To Speak

Sharing the session with Dr. Brown will be Mrs. Milton Cunningham, missionary to Zambia, and Miss Alma Hunt, executive secretary of Southern Baptist WMU, Birmingham, Ala. Miss Hunt's address, "WMU Geared to Change," will point up new WMU ways to involve women in missions.

Final session will be devoted to the Crusade of the Americas. Main feature will be a dramatized presentation of the possible implications of the Crusade. The drama will be staged in cooperation with the church recreation department of the Baptist Sunday School Board, directed by Cecil McGee and Robert Oldenburg.

The first Negro woman to be elected to the Tennessee legislature, she is the author

Moody Acting - - -

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serves as acting president at a salary of \$1 per year "as long as the college is on the campus of the First Baptist Church."

Moody said that the college will meet at the church only on an interim basis before moving to property at Palm Beach Gardens near here, but he did not indicate when this would be.

"It's almost a sin to have \$3 million worth of property here (at the church), and use it extensively only one day each week," Moody said.

The new acting president said that the plans now call for establishing a four-year liberal arts college, opening with freshman classes next fall.

He added that the school hopes to offer oceanographic

or pre-oceanographic studies, hence the word "Atlantic" in the proposed new name.

Moody said that the name did not include the word Baptist because they did not want people to assume that this was an institution of the Florida Baptist Convention.

He added that the Palm Lake Baptist Association Executive Committee had voted to take over the school, and that he had been consulting with the state convention executive secretary, Harold Bennett, about details.

There still, however, is a question about the actual control of the school. The trustees were elected by the Florida Baptist Convention, and technically, the school is still an institution of the state convention, until the full convention votes otherwise.

Moody said he hopes that the state convention will take over the school again when it moves to the proposed campus in Palm Beach Gardens.

PROPOSED ORDER OF BUSINESS

Southern Baptist Convention

(Continued From Page 1)

7:20 Response to Welcome Address—Robert G. Lee, pastor emeritus, Bellevue Baptist Church, Memphis, Tennessee

7:30 Report of Registration—W. Fred Kendall, executive secretary, Tennessee Baptist Convention, Nashville, Tennessee

7:35 Committee on Order of Business—J. Norris Palmer, pastor, First Baptist Church, Baton Rouge, Louisiana

7:40 Oratorio—School of Music, New Orleans Baptist Theological Seminary, New Orleans, Louisiana, William L. Hooper, dean, directing

8:05 Announcement of Committee on Committees Committee on Resolutions

Tellers

8:10 Recognitions

8:20 Music

8:30 Convention Sermon—W. Douglas Hudgins, pastor, First Baptist Church, Jackson, Mississippi

Alternate: John P. Newport, Professor, philosophy of religion, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

8:05 Benediction—Don Dyer, pastor, Plymouth Park Baptist Church, Irving, Texas

Wednesday Morning, June 5

THEME: "Good News Through the Churches"

8:45 Pre-session Music

9:00 Song Service

9:10 Responsive Scripture Reading—Gordon Paschall, pastor, First Southern Baptist Church, Indianapolis, Indiana

Prayer

9:15 Committee on Resolutions

9:30 Miscellaneous Business

10:00 Recognition of Fraternal Messengers—Response by V. Carney Hargrove, chairman, North American Baptist Fellowship, Philadelphia, Pennsylvania

10:30 American Bible Society—W. C. Fields, public relations secretary, SBC Executive Committee, Nashville, Tennessee

10:35 Music

10:45 Baptist Joint Committee on Public Affairs—C. Emanuel Carlson, executive director, Washington, D. C.

11:00 Committee on Canadian Baptist Cooperation—Arthur B. Rutledge, executive secretary-treasurer, SBC Home Mission Board, Atlanta, Georgia

11:05 American Baptist Theological Seminary—Rabun L. Brantley, executive secretary-treasurer, Education Commission, Nashville, Tennessee

11:15 Chaplains Commission—George W. Cummins, director, Atlanta, Georgia

11:25 Music

11:35 Address—Joel Murphy, pastor, Citadel Square Baptist Church, Charleston, South Carolina

12:15 Benediction—Edward E. Garland, pastor, First Baptist Church, Baltimore, Maryland

Friday Morning, June 7

THEME: "Good News of Christian Brotherhood"

8:45 Pre-session Music

9:00 Song Service

9:10 Responsive Scripture Reading—Gordon Paschall, pastor, First Southern Baptist Church, Indianapolis, Indiana

9:15 Committee on Resolutions

9:30 Miscellaneous Business

10:00 Recognition of Fraternal Messengers—Response by V. Carney Hargrove, chairman, North American Baptist Fellowship, Philadelphia, Pennsylvania

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11:15 Chaplains Commission—George W. Cummins, director, Atlanta, Georgia

11:25 Music

11:35 Address—Joel Murphy, pastor, Citadel Square Baptist Church, Charleston, South Carolina

12:15 Benediction—Edward E. Garland, pastor, First Baptist Church, Baltimore, Maryland

Friday Afternoon, June 7

THEME: "Good News for the Secular Community"

1:45 Pre-session Music

2:00 Song Service

2:10 Responsive Scripture Reading—M. J. Lee, pastor, First Baptist Church, Guymon, Oklahoma

Prayer—Gene Dodson, pastor, Grant Street Baptist Church, Corvallis, Oregon

2:15 Miscellaneous Business

2:30 Southern Baptist Hospitals—Hardy M. Harrell, acting executive secretary-treasurer, New Orleans, Louisiana

2:40 Historical Commission—Davis C. Woolley, executive secretary, Nashville, Tennessee

2:50 Committee on Denominational Calendar—Dan D. Bryson, pastor, First Baptist Church, Joplin, Missouri

3:00 Music

3:10 Committee on State Papers—Herschel H. Hobbs, pastor, First Baptist Church, Oklahoma City, Oklahoma, chairman

3:20 Southern Baptist Foundation—Kendall Berry, executive secretary-treasurer, Nashville, Tennessee

3:30 Committee on Boards (Final Report)—T. T. Crabtree, Chairman, Putnam City Baptist Church, Oklahoma City, Oklahoma

3:35 Music

3:40 Address

4:10 Benediction—John H. Wiley, pastor, Vestavia Hills Baptist Church, Birmingham, Alabama

Friday Evening, June 7

THEME: "Good News Forever!"

6:45 Pre-session Music

7:00 Song Service

7:10 Responsive Scripture Reading—Dan Liu, Chief of Police, Honolulu, Hawaii

Prayer—James L. Johnson, pastor, First Baptist Church, Winnsboro, South Carolina

7:15 Music

7:25 Message—Billy Graham

8:15 Benediction—Willie Johnson, Home Board missionary, Emonak, Alaska

NOTE:

1. Convention Bylaw 21—One-third of the time for consideration of all reports before the Convention shall be reserved for discussion from the floor.

2. The Committee on Boards will make its report by sections. The portion of the report dealing with a board or agency will be presented at the time when the report of that board or agency is presented to the Convention.

Officers

H. Franklin Paschall, president (pastor, First Baptist Church, Nashville, Tennessee)

Landrum P. Leavell, II, first vice president (pastor, First Baptist Church, Wichita Falls, Texas)

John A. Abernathy, second vice president (retired missionary to the Orient now living in Hot Springs, Arkansas)

Clifton J. Allen, recording secretary (editorial secretary, SBC Sunday School Board, Nashville, Tennessee)

W. Fred Kendall, registration secretary (executive secretary, Tennessee Baptist Convention, Nashville, Tennessee)

Porter W. Routh, treasurer (executive secretary-treasurer, SBC Executive Committee, Nashville, Tennessee)

Robert L. Sneed, music director (minister of music, First Baptist Church, Nashville, Tennessee)

W. C. Fields, press representative (public relations secretary, SBC Executive Committee, Nashville, Tennessee)

J. Norris Palmer, chairman, committee on order of business (pastor, First Baptist Church, Baton Rouge, Louisiana)

Newton Retires - - -

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his activities for several months. In recent months, however, he had maintained a full schedule.

Druid Hills is the only church of which Newton has been pastor. He was editor of the Christian Index from 1920 until called to Druid Hills the first Sunday in April, 1929.

Newton has been one of Southern Baptists' most widely-used and honored leaders. He has held almost every conceivable leadership post in the Atlanta Baptist Association, the Georgia and Southern Baptist Conventions and Baptist World Alliance.

He is current president of Americans United for Separation of Church and State and chairman of the Georgia Baptist Hospital Commission.



Don Hammonds
Speaker



Dr. Phil McCarty
Speaker



Robert Tischer
President



Paul Adams
Song Leader



Dr. Malcolm Tolbert
Speaker



Rev. Ralph B. Winders
Director

State Student Leadership Training Conference Set For Gulfshore Assembly April 19-21

THE BAPTIST FORUM

The Social Action Issue

"In Depth" Social Concern Needed By Southern Baptists

Dear Dr. Odie,

First, let me commend you for having the series of articles "Great Issues Facing Southern Baptists." I think such a series of articles and also readers writing in should be helpful.

Now, let me ask a question. Should not we define what "social action" is? Are you thinking about helping the poor, or what? How comprehensive, is the term "social action." What does it include and what it does exclude?

This is a most important question neither your editorial nor the articles of any of the 4 writers in the April 4 issue of the BAPTIST RECORD answered clearly, or at all. It is also most important. If you include the care of children from broken homes or orphans, we have been in "social action" for many years. Also, in the care of the sick, with our Baptist hospitals. Also in the care of the sick, with our Baptist hospitals. Also in the care of the aged, with many homes for the aged in many Baptist states. Therefore, at least to this degree and in these fields, we are already committed to "social action" and have been for a long time. Add education.

Now, it goes without question and without argument that personal conversion to Jesus Christ and salvation from sin comes from a change of heart and change of mind and salvation of soul, all of which we include in the term the new birth. It comes from a person willfully turning from sin in repentance and in faith to Jesus as Savior from sin. Personal evangelism, and mass evangelism, and church evangelism therefore, must always be at the heart of any New Testament church's program. Without this, we cease to have a church in the New Testament pattern.

But over and above this, did Jesus Christ just concern Himself only with the souls of men? He fed the hungry, He healed the sick, and in the parable of the Great Judgment in Matthew 24 He said that inasmuch as we did not feed the hungry, give water to the thirsty, heal the sick, visit the sick and those in prison, and to the least of these, we did not minister unto Him. Cannot this be defined as "social action"?

Basically my point of view and my question is this—why make it an "either-or" situation, why not a "both-and"? Do we HAVE to be either concerned with personal evangelism and the souls of men or with social action? Who says so? Why not both?

The fact that "liberal" theologians have devoted themselves entirely to the social aspects of the Gospel does not nullify the fact that Jesus concerned Himself with the physical needs of men as well as their spiritual needs. I will go one step further, and say if we do not concern ourselves with the hunger of a hungry man he could care less for the Gospel about Jesus we preach to him. Even so with his other physical needs.

You are right in your implication in your editorial that the task of helping the poor might be a gigantic task the church could never undertake with her resources. On the other hand, if we are not concerned with the needs of the poor, and do not care as to why and how and how come

Calls For New Commitment By Southern Baptists

Dear Dr. Odie:

they are that way then again I question whether they will be deeply concerned at all with our Gospel. If we leave all the concern for the poor to the Welfare programs of the government, or to such organizations as the Community Chest or Red Feather agencies, then we WILL have well fed, well dressed and well educated PAGANS as Dr. Leon Moore spoke of in his article, but for a different reason, for the reason that we did not care for their physical needs and therefore were cut out of their response when we presented to them the Gospel.

It is true Jesus did not feed all the hungry of His day, nor dress all the naked, nor give adequate housing to all the homeless. But it is equally true that when He dealt with men, He first gave walking power to paralyzed legs, and sight to blind eyes, and health to sick bodies, and food to hungry stomachs, and THEN led them to trust Him in faith. One of the rare exceptions to this was when the man was lowered through the roof and He first told him that his sins were forgiven, but He also had in mind there his Pharisee audience who had seen Him do these physical miracles, and therefore so that they might know He could do both. He first forgave the man's sins, and then gave him the power to walk. Otherwise, in most of His miracles the physical proceeded the bringing forth of faith on the part of the person healed or fed, or ministered to. If He did it that way, is that not the pattern we should follow?

I agree with Dr. Leon Moore we must minister to the "whole" man, and also with Dr. Norman O'Neal that unless we concern ourselves with the physical and human needs of people we will not reach them for Christ, and we must do this increasingly and "in depth" in a way that most Southern Baptist churches are hardly doing at all.

I again wish to commend you for this series of articles. Let us readers also have a chance to come back and comment on such, will you? Your friend in Christ, Samuel G. Shepard, Pastor First Baptist Church, Tupelo

or should we call for more commitment?

Dietrich Bonhoeffer seems to have the most acceptable answer in his book *The Cost Of Discipleship* when he writes in effect that only the believer can be obedient and only the obedient can believe.

Sincerely yours in Christ,
Grayden A. Tubb, M.D.
Fulton, Miss.

Brotherhood - -

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man, pastor and David Grimesley, minister of music, both of First Church, Tylertown; Rev. Mel C. Craft, pastor First Church, and Sidney Parker, president of the Mississippi Baptist Men's Conference, both of Magee.

Mr. Howell said that the retreats will emphasize personal Christian testimony with the following topics:

The Crusade of the Americas, Effective use of the Marked New Testament, Directed Bible study relative to Christian witnessing, The knowledgeable use of the Bible in witnessing to people, Some experiences in witnessing, Effective use of men in pre-revival preparation, and general discussion and questions.

Each meeting will begin with registration at 3:00 p.m. on Friday and conclude with the noon meal on Saturday.

Paul Harrell, associate in Brotherhood Department, will assist in directing each clinic.

Austrians Dedicate Hall

The 20 - member Baptist church in Graz, second largest city in Austria (population: 250,000), dedicated a 100-seat meeting hall and installed a pastor, Graham Lange, in the same service. About 200 persons attended, crowding into adjoining hallways after the main room was filled. Rev. William L. Wagner, of Salzburg, Southern Baptists' fraternal representative in Austria, was among those present.

The Southern Baptist Foreign Mission Board made an appropriation toward the cost

TWO JOIN HMB STAFF TO MEET CHURCH LOANS INCREASE

ATLANTA (BP)—The Southern Baptist Home Mission Board's church loans division has added two new staff members to keep up with the increasing pace of demand for loans from congregations in newer areas of Baptist work.

Rex M. Phillips, assistant vice president and manager of a Spokane, Wash., bank, has been appointed as a field representative in the church loans operation, with responsibility in the Northwest section of the U.S.

He will report to the Home Mission Board in Atlanta by early summer.

Thomas F. Thrailkill, an Atlanta bank officer, will assume duties in Atlanta this spring as assistant escrow officer.

Robert H. Kilgore, director of the church loans division, said demand for church loans currently runs between 500 and 600 applications a year.

Arkansas Gets - -

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courage churches to find ways of ministering to military personnel.

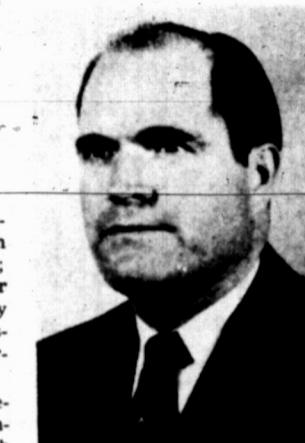
Primary emphasis will be given to a relatively new area of Baptist concern—industrial chaplaincy.

Efforts at industrial chaplaincy emphasize a firm's responsibility in the matter of employee welfare, encouraging companies to hire chaplains rather than placing church-employed ministers in industry.

Dorris, for example, as does Lowell Sodeman, secretary of industrial chaplaincy at the Home Mission Board, will try to sell industry on the idea of hiring chaplains, and then hopefully will have the opportunity of placing a qualified Baptist minister in the position.

"The chaplain is a symbol of the regard management has for human and spiritual values," Sodeman said.

Worship means "the worth of God." By going to worship regularly we show the world what we think of God.—Arthur House Stainback in ILLUSTRATING THE LESSON (Fleming H. Revell Company)



Dr. Kermit Canterbury

Jackson Pastor Dies Suddenly

Funeral services for Dr. Kermit G. Canterbury, 58, pastor of Griffith Memorial Church, Jackson, were held at 2 p.m. Monday, April 8, from the church he had pastored for 11 years. His body lay in state in the church for one hour prior to the funeral.

Dr. Canterbury died of an apparent heart attack Saturday night, April 6, while at home, 919 Langley St., Jackson.

Rev. Wilford H. Parker of Gilmer, Texas, officiated, assisted by Rev. David C. Cranford and Rev. Fred Tarpley. Interment was in Lakewood Memorial Park.

Canterbury was born in Winnfield, Alabama, on April 7, 1909, and moved to Jackson after finishing high school. He graduated from Mississippi College and attended Southwestern Seminary, Fort Worth, Texas, and Galilean Seminary in New York, where he was awarded the D. D. degree.

He served overseas in World War II as a captain in the Chaplains' Corps with the 182nd Airborne Division.

He was pastor at Indianola for four years and at Charles for six years, before going to his former home church, Griffith Memorial, Jackson, 11 years ago.

He was a member of the staff of colonel of Gov. John Bell Williams, and a badge-carrying deputy sheriff of Hinds County by commission from his friend, Sheriff Fred Thomas.

Dr. Canterbury made a trip to Russia to visit Baptist work there several years ago. He was active in denominational affairs.

Survivors are his wife, Mrs. Juanita Gover Canterbury, a teacher at Hinds Junior College, who was representing the college at a teacher's conference in Minneapolis when word of his death was received; one daughter, Dr. Anne Canterbury, student at Mississippi College; two sisters, Mrs. W. C. Henson, of Jackson, and Mrs. Claude Aldridge, of Glen Allen, Ala.; a brother, Geva J. Canterbury of Winnfield, Ala.

The longest room in the world is the room for improvement.



A WOMAN (Sandy Castleberry) ministers to the unseen suffering Jesus. Looking on is a Roman centurion (Jon Davis). The scene is from "The Way of the Cross," the Carey College Serampore Players' eighth annual touring drama. The players left Hattiesburg on Friday, April 5. They will perform nine times, returning to the campus April 15.

Serampore Players Begin Annual Tour

The Serampore Players at and Morningside Baptist Church, Atlanta.

The company will continue touring on weekends through the spring and will be on the road the entire month of June.

The players are presenting "The Way of the Cross" by Henri Gheon.

Performances will be given at the United States Penitentiary in Atlanta; First Baptist Church, Conley, Georgia; Juanita West, Jon Davis, Skeeter Garrett, and John Toussaint, Obra Quave, chairman of the department of speech and drama, is director of the touring company.



More than 1700 were present for the State Baptist Junior Choral Festival held April 5 in the Mississippi Coliseum under sponsorship of the Church Music Department of the Convention Board, Dan C. Hall, director.

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi
JOE T. ODE, Editor

The Greatest Fact Of History

The greatest fact of history is the resurrection of Jesus Christ. This takes nothing away from the importance of the death on the cross, for these two facts, together, constitute the glorious gospel of redemption we are commanded to preach. Without the resurrection, however, the cross is meaningless. Dr. R. A. Torrey wrote, "The crucifixion loses its meaning without the resurrection. Without the resurrection, the death of Christ is only the heroic death of a noble martyr. With the resurrection it is the atoning death of the Son of God."

Jesus spoke often of His death and resurrection, and made the resurrection the one great sign that He was the Son of God. "Show us a sign," said His enemies. "There shall no sign be given," answered Jesus, "but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Paul later said in Romans that Christ was "declared to be the Son of God with power . . . by the resurrection from the dead."

The resurrection of Christ was the most prominent part of the apostolic testimony. On Pentecost Peter preached on the theme of the resurrection, and the apostles and other disciples, then and at later times, when they were filled with the Holy Spirit, gave "witness of the resurrection of Christ from the dead." It was the living Christ, one raised from the dead in a bodily resurrection, whom Paul and all other New Testament witnesses preached. No greater passage can

be found in all the New Testament than Paul's message on the resurrection in the fifteenth chapter of I Corinthians.

No fact in history is more clearly proved than the resurrection of Christ. By every law of evidence it can be said that here is history's surest record. Greenleaf, one of the greatest legal authorities who has ever lived, said, "The best attested fact of all history is the fact that Jesus rose from the dead."

This is the message that we proclaim. Let us preach the risen Lord every Lord's day of the year, giving some facet of the unsearchable riches concerning Him. Let us, also, in this season, when much of the world is thinking of the resurrection, join in the proclamation, "The Lord is risen indeed!" No other message is so needed in this hour.

Time For Prayer And Witness

Dr. Martin Luther King is dead. An assassin's deadly weapon has stilled the eloquent tongue of the controversial leader who so long has moved back and forth across the nation working for the rights of his people.

All the world stands appalled, shocked and grieved by this ghastly deed. Even those who opposed Dr. King recognized his right as a man, and as an American, to crusade for the things in which he believed. Christians, and all other right thinking people everywhere, utterly condemn his senseless murder. Only a godless, depraved, sin-sick individual could commit such a crime.

Large numbers of people around the world consider Dr. King to be one of the greatest men of his generation. Others strongly disagreed with them, and looked upon him as a divisive figure who played into the hands of those who would destroy, and divide the land.

Regardless of the opinion men held of him, the murder of this leader did not solve the nation's racial problems, but only pointed out the need for a Christian

solution. Since the news of the atrocious deed flashed across the land, rioting, looting, fiery destruction, and death have plagued many areas. Only the pleas of leaders, plus the use of police and military force, have prevented the situation from being far worse.

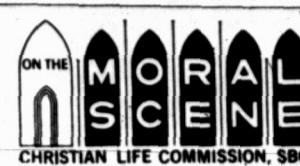
What is ahead none can predict, but there is great need right now for calm, clear, sober thinking by leaders and people across the nation. The hysteria which has prevailed for the past few days must cease. Even as the murderous act of one man does not represent the spirit of the people of this nation, neither does the rioting and violence of a minority represent the thinking of the majority. We are convinced that most Americans want peace and harmony restored as quickly as possible. They know that responsible solutions to the nation's grave racial problems cannot be found until calmness and sanity once more prevail.

The condition which now exists should bring the Christians of America to their knees. Only the intervention of God can restore the unity, good-will and peace which the nation so desperately needs.

It seems probable that the death of Dr. King will bring some of the social changes which he sought, but which he did not see achieved during his lifetime. The nation has been aroused. It is possible that the government will move swiftly in at least some of the areas of social reform sought by Dr. King and others.

This places another great responsibility upon Christians and the churches. The greatest needs of the minority groups, as well as of all Americans, are spiritual. Government action can provide better living conditions, but only the churches can provide the spiritual guidance needed to make better men.

As government and social agencies move to bring relief to the poor, and provide more adequate housing, better education, more jobs, and new citizenship opportunities and responsibilities, the churches must move in with the message of the love of God and salvation in Jesus Christ. Without the personal redemption which comes only through faith in Jesus Christ, we shall not see full and final solution to the grave problems now confronting us.



CHRISTIAN LIFE COMMISSION, SBC

... There is something deeply unsettling about hearing that in this land of farm surpluses as many as 10,000,000 Americans may suffer from "chronic hunger and malnutrition," often going for days with literally nothing to eat. That estimate, which is such to prove controversial, emerges from a soon-to-be-published study prepared by the Citizens Board of Inquiry Into Hunger and Malnutrition in the United States, a private group of professional and religious leaders. The group began its study eight months ago, expecting to find perhaps 1,000,000 persons suffering from hunger and malnutrition. The group now calls the 10,000,000 figure "a conservative estimate." (The National Observer, February 10, 1968)

It takes over \$9,191 a year for a four-person city worker's family to maintain a "moderate standard of living." This budget estimate of the U. S. Department of Labor for late 1966 would be somewhat higher today as a result of steady rising costs. Only about a third of all American families had money incomes of \$9,000 or more in 1966, according to the U. S. Bureau of the Census. (The American Federationist, February 1968)

Jack Valenti, president of the Motion Picture Association declared his intent to bring "old movie standards out of the archaic and into current trends." "For the first time in the history of this country, people are exposed to instant coverage of a war in progress. When so many movie critics complain about violence on film, I don't think they realize the impact of 30 minutes on the Huntley-Brinkley newscast—and that's real violence," he said. (Variety, February 21, 1968)

Would you believe? More people are going bankrupt today than ever before. According to an Associated Press writer in 1968 only one wage earner in 6,500 went into personal bankruptcy. Ten years ago the rate was one in 1,000. Last year it was one in 400. Of course, part of this is the rising cost of living. But more precisely, it is the cost of living the way we want to live. (The Nashville Tennessean 3-17-68)

Calendar of Prayer

(This list is not compiled according to birthdays.)

April 15 — Mrs. A. L. McGaugh, dean of women, Clarke College; Donald Chance, Riverside associational Sunday school supt.

April 16 — Mrs. James May, Jr., WMU president, District IX; Murphy Brantley, Greene associational Training Union director.

April 17 — Guy Graham, Itawamba associational supt. of missions; Mrs. Nancy K. Dunford, Wm. Carey College music faculty.

April 18 — Mrs. Joanne Hawks, social science, Blue Mountain faculty; Linda J. Kennedy, Baptist Book Store.

April 19 — Therman V. Bryant, Baptist Building; Chester L. Quarles, Baptist Building.

April 20 — Bonnie Graham, staff, Children's Village; Mrs. Dee Grantham, dean of women, Mississippi College.

April 21 — Wayne Coleman, trustee, Baptist Hospital; H. B. Harris, Jr., Baptist student director, East Mississippi Junior College.

The Baptist Record

Joe T. Odle Editor

Joe Abrams Associate Editor

Anne McWilliams Ed. Asst.

Bill Duncan Bus. Manager

Official Journal of The

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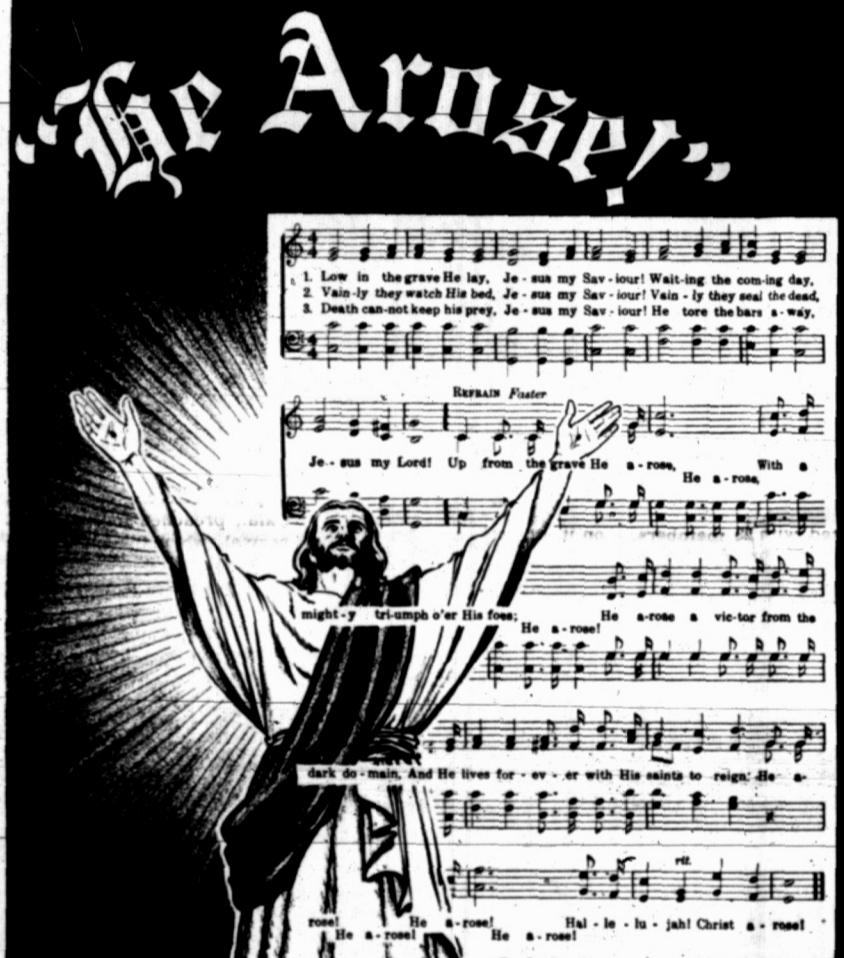
paper of the Southern Baptist Press

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Press and the Evangelical Press

Association.

SONG OF TRIUMPH



Day Of Hope

By Dr. Charles Myers, Pastor
First Church
McAlester, Oklahoma

A few years ago one of our nations newest submarines turned over in a harbor on the eastern seaboard and sank with a full crew aboard. People began to work feverishly to try to rescue the crew and for awhile it looked as if they might succeed. A radio contact was established and the crew was kept informed of the rescue operations. Finally as time was running out the last audible message from inside the submarine was, "Is there any hope?"

This pretty well expresses the sentiment of men the world around today. The population explosion threatens the world with starvation. The economic crisis keeps men in a constant state of insecurity. The threat of war is seen in every part of the world. The atomic bomb hangs over like a giant cloud threatening to turn the entire globe into a giant furnace. And even if we are able to push all of these things out of our minds there is the constant realization that death is waiting right around the corner to claim every one of us. It is no wonder that in despair we cry, "Is there any hope?"

If there is none, then, man is living in a tragic state. For really, when hope is dead, man is dead. You remember when the two disciples walked with the stranger on the road to Emmaus, they said of Christ, "We had hoped He was the Messiah." When he died on the cross, their hopes died and in reality they died, too. This was the most tragic state to which they could come, men without hope in God.

But God had an answer. The answer was the resurrection of Jesus Christ from the dead. The death that claimed him on the cross could not keep Him bound. The tomb in which his body was sealed could not hold Him. With a triumphant cry, He tore off all the fetters and marched victoriously out of death leaving the whole experience as a broken cluster behind Him. He was completely victorious over the total experience of death.

This is the message of Easter. There is hope for all mankind. For even as Christ was raised from the dead, so can we. This is God's promise to us, and Jesus Christ forever stands as God's guarantee that those of us who are in Him shall be victorious over death. With our eyes on God, we can shake our fist in the face of death and with Paul cry out, "O death, where is thy sting, O grave where is thy victory?" There is nothing in all this life including death that can conquer the

Newest In Books

UNDERSTANDING & COUNSELLING THE ALCOHOLIC by Howard J. Clineball, Jr. (Abingdon, 336 pp., \$5.95)

This book, first published in 1956 and now accepted as a standard in the field of alcoholism, is here revised and enlarged to bring the reader abreast of developments during the past eleven years. A substantial resource for the person confronted with the practical issues in counseling alcoholics, this book shows the reader how to apply the resources of Christian faith to the problems of dealing with alcoholism. Ministers, family counselors, families of alcoholics, members of Alcoholics Anonymous, therapists, alcoholism program directors, and others will benefit from reading this widely acclaimed work.

THE CHURCH MUST MODERNIZE MEN by R. N. Usher-Wilson (Eerdmans, paperback, 32 pp., 75 cents)

The author says he boasts no scholarship, but he believes it's time for the ordinary man to assert his faith with clear simplicity.

A HANDBOOK OF CONTEMPORARY THEOLOGY by Bernard Ramm (Eerdmans, 141 pp., paperback, 75 cents)

This book gives definitions of difficult theological words

and terms. It is set up in alphabetical order.

THE GOSPEL OF LUKE by Cary N. Weisiger III (Baker, paperback, 128 pp., \$1.50)

An able Bible teacher in the preliminary outline gives a bird's-eye view of the Book of Luke, followed by a clear and lucid commentary.

GOOD STILL SPEAKS IN THE SPACE AGE by James Roy Smith (Baker, 172 pp.)

In this book, a Methodist minister challenges Christians "to join the fray ere time runs out." He says that the battle is joined between Christianity and Communism for the minds and hearts of men and that the Space Age is no time for complacent discipleship.

THE WONDERFUL MAGIC OF LIVING by Marcus Bach (Doubleday, 214 pp., \$3.95)

That all men can come to the discovery of the magic of life — a subtle magic of the usually overlooked things—is the basic theme of this book.

ANGOLA BELOVED by T. Ernest Wilson (Loiseaux, 254 pp., \$3.95)

Born in Belfast, in a Christian home, T. Ernest Wilson at 21 left work in the world's largest shipyard to venture into the heart of Africa with the gospel. This volume tells of his and his wife's forty years in their beloved Angola.

(Continued From Page 1)

ing finer has been written on the Gospel of John than Westcott's commentary. But when Bishop Westcott suggests that the description means that everything was left in order in the grave, that there was no haste or hurry in the resurrection; and that the fact that the napkin was folded together apart shows order without haste, I do not hesitate to say that this is an entirely mistaken interpretation. Peter saw the grave cloths as they had been wound about the body of Jesus, with all the spices in the windings, undisturbed, except that those wound around the body had fallen flat. They were not unwound. The most significant statement is that the napkin

was lying by itself, separately; and that it was still in the folds as it had been about the head of Jesus. A careful consideration of the method of burial in those rock-hewn tombs shows that the wrapping of the head was never a part of the wrappings on the body, but was separate. Into those rock-hewn tombs the body was carried, and laid the feet towards the opening and the head further in the body lying on a stone ledge; upon which ledge there was a slightly elevated place for the head. The napkin was thus always separate from the wrappings about the body. When Peter looked, he saw the grave cloths lying. John had seen that, but that fact had no particular significance for him, except that it did prove at the first glance, that the body of Jesus was not there, because they had fallen flat. He did not see the napkin. Peter saw that also. He discovered that the grave cloths had not been disturbed. They were just as they were when Joseph of Arimathea and Nicodemus left them. The wrappings were still there; the spices had not escaped. Moreover the napkin, wrapped in a peculiar way about the head, was undisturbed, "folded up."

That word does not mean smoothed out. The napkin was still in the folds that had been wound round the head. John entered the tomb, and he saw; that is, he understood. There had been no disturbance in that tomb. No rude hand had gone in and torn away the wrappings. Not even the hands of lovers had touched the dead body which Joseph of Arimathea and Nicodemus had left there. John saw and believed. His Lord was not there. He was risen!

Remember, that as yet they had not seen Jesus. He had not appeared to them; but the demonstration of the resurrection came in a stone rolled away, and in undisturbed grave cloths. The tomb was empty. He had gone. The Ultimate Sign was complete. That is the centre and the heart of Christianity. Deny it, and we have no Christianity. The historic fact of the Christian Church is the result of the thing that John saw and believed. The angel who rolled the stone away did not do so for Him to leave the tomb, but to show He was gone. He had gone before they rolled the stone away, and without disturbing the grave cloths. John saw, that is he understood, he mentally apprehended the meaning of the sight which fell upon his astonished vision. Therefore he believed.

—From *The Gospel According to John* by G. Campbell Morgan, published by Fleming H. Revell Co. Used by permission.

Words are the only things worth fighting about. Words make a difference. — G. K. Chesterton.

Challenge Of Change

(Continued From Page 1)

He quoted a recent speech by Albert McClellan, program planning secretary of the SBC Executive Committee, calling McClellan's proposal to study establishing a computer center with a network of consoles in every state convention and SBC agency, "one of the most important challenges issued to Southern Baptists in many

a day."

Blokas observed possible use of computers in public relations work might be evaluating Baptist response to what the convention is doing, and production of specially written news releases tailored for a special audience by computer.

In two speeches to the group, Southwestern Baptist

Theological Seminary Professor Clyde Fant said that, like it or not, the younger generation of Baptists are changing.

Fant observed that while at one time, a one-sided, dogmatic and authoritarian approach to preaching might have worked in Baptist pulpits and communications media, that day is now gone. "We do not now live in an era of dogmatic interpretation," he said.

Fant said that Baptists face a credibility gap when performance and claims do not match, and said that one cause of the credibility gap is "because we try to speak without information, and that's putting it politely."

Other officers elected by the public relations group include: program vice president, Tom Brannon, public relations director for South Carolina Baptists; membership vice president, Joann Harrison, communications director for Oklahoma Baptists; newsletter editor Ed Shipman promotion director for the SBC Radio - Television Commission; secretary-treasurer, Pat Pattillo, administrative assistant, Southern Baptist Theological Seminary; and SBC Inter-Agency Council representative, David K. Morris, public relations director for Alabama Baptists.

AN EASTER STORY

A Pen Picture Of The Christ

The following is believed to be the only true pen picture of Jesus, the Nazarene, as seen in actual life. It is an exquisite piece of word painting, taken from manuscript and now in the library of Lord Kelly. It was copied from an original letter of Publius Lentulus, procurator of Judas, to the Senate of the Roman government at Rome as a matter of information.

There appeared in these, our days, a man of great virtue named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as the prophet of Truth. He raises the dead and cures all manner of diseases. A man of stature somewhat tall and comely, such as the beholder may both love and fear. His hair of the color of a chestnut, full ripe; plain to his ears, whence downward it is more orient and curling, and waving about his shoulders. In the midst of his head is a seam, a partition in his hair, after the manner of the Nazarites. His forehead plain and very wrinkled; his face without spot or wrinkle, beautiful with a lovely red. His nose and mouth so formed that nothing can be reprehended. His beard is a color like his hair, not very long but forked; his look innocent and mature. His eyes gray, clear and quick and luminous. In reproving he is terrible, his eyes piercing — as with a two-edged sword — the greedy, the selfish and the oppressor, but look with tenderest pity on the weak and erring and sinful. Courteous and fair spoken; pleasant in conversation, mixed with gravity. It can not be remembered that any have seen him laugh, but many have seen him weep. In proportion to body — most excellent — a man for his singular beauty surpassing the children of men."

Home Missions Leader Named College Professor

CORPUS CHRISTI, Tex. (BP) — Lewis W. Newman of Atlanta, director of business services for the Southern Baptist Home Mission Board, has been named professor of religion at the University of Corpus Christi and chairman of the division of religion.

AN EASTER MESSAGE — "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev. 5:12-BSSB PHOTO

Thursday, April 11, 1968

BAPTIST RECORD PAGE 5

SCRAPBOOK

EASTER AND JOURNEY'S END

"I searched the world for calm content;
The search led high, the search led far,
It led to where a baby lay,
Beneath a radiant star.
"I searched the world for living truth;
The search was broad, the search was long;
It led to Him beside a sea,
Before a listening throng.
"I searched the world for perfect love;
The search was deep, the search was wide;
It led me to a wind-swept hill,
To One they crucified.
"I searched the world for joyous faith;
Into a garden led the way,
I found it at an empty tomb
On Resurrection Day!" — B. C. Bays

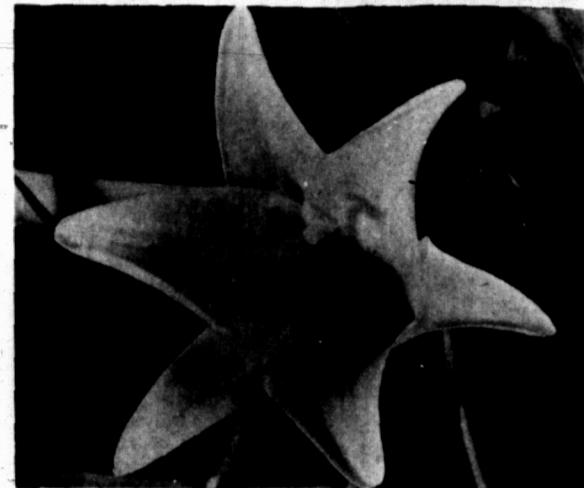
Life Abundant

"Easter joins with spring time in proclaiming life abundant and everlasting."

HOLIDAYS

The holies of all holidays are those kept by ourselves in silent and apart. The secret anniversaries of the heart. — Henry Wadsworth Longfellow (1807-1882)

Without Easter . . . "Without Easter, neither Christmas nor good Friday would have significance."



(RNS Photo)

THE LOVELY EASTER LILY

The lovely Easter lilies
Now rising from earth's sod
Bring memories of earth's Saviour.
The lovely Lamb of God!

His mighty resurrection
Is proof of endless life.
And that we, too, may triumph
O'er sin and death and strife!

Twas Easter when our Saviour
Came back to life again
From out the grave that held him.

Yes, lovely Easter lilies
Rising from out earth's sod
Bring men's rise of earth's Saviour. — Author Unknown

A FOOLISH LITTLE BONNET

A foolish little maiden bought a foolish little bonnet
With a ribbon and a fastener and a bit of lace upon it.
And that the other maidens of the little town might know it,
She thought sh'd go to meeting next Sunday just to show it.

But though the little bonnet was scarce larger than a dime
The getting of it settled seemed to be a work of time
So when 'twas fairly fastened, all the bells had stopped their ringing
And when she came to meeting, sure enough, the folks were singing.

So the foolish little maiden stood and waited at the door,
And she shook her ruffles out behind and smoothed them down before
"Hallelujah, hallelujah," sang the choir above her head.
"Hardly knew you, hardly knew you" were the words she thought they said.

This made the little maiden so very, very cross,
She gave her little mouth a twist, her little head a toss,
For she thought the very hymn they sang was all about her bonnet
With the feather and the ribbon and the bit of lace upon it.

So she would not wait to listen to the sermon or the prayer,
But paddled down the silent street and hurried up the stair
Till she reached her little bureau and in a bandbox on it
Had hidden safe from critic's eye, her foolish little bonnet.

Which proves, my little maidens, that each of you will find
In every Sabbath service but an echo of your mind,
And that the little head that's filled with silly little airs,
Will never get a blessing from sermons or from prayers.

— W. T. Morrison

40 degrees. There were no Sunday school rooms, and classes were held in cars for months.

First Revival

Rev. Edward Wolfe of First Baptist Church, Woodward, Okla., preached for that first

revival, when the highest attendance was 35 and there were two professions of faith. He still talks of that first meeting. The way he tells it, the "room was so smoke-filled from the fireplace that I had to quote my scripture from memory, since I was unable to see my Bible." Each person brought his own chair, since the church had no furniture.

When told that the land was wanted for a church, the owners lowered the downpayment to \$1500. The trustees made up the amount themselves. The men cut trees and rolled stumps, for a parking lot.

The tiny building had no restrooms or running water, no heat save a fireplace that had to be kindled at least three hours prior to meetings to get the temperature to 35 to

on it.

They felt that this was the place, but where could they get \$4,000 for the downpayment? They decided, "If this is God's will, He will provide the means." This has become the church's watchword.

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wanted for a church, the owners lowered the downpayment to \$1500.

The trustees made up the amount themselves.

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The Sunday School Lesson

THE INTERNATIONAL LESSON- LIFE AND WORK CURRICULUM-

Our Response To The Risen Lord

By Clifton J. Allen
John 20:21

The resurrection of Jesus from the dead is the explanation of the propagation and power of Christianity in the world. Likewise, the deepest yearning of the human heart for the assurance of life after death and for power to live victoriously in the present world is answered by the fact of the living Lord. The resurrection of Jesus is the supreme "sign" presented by John in his Gospel to show that Jesus is the Son of God. The fact of the resurrection

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validates all the claims that Jesus made about himself and interprets the meaning and significance of his earthly mission.

The Lesson Explained (20:18-20)

The basic evidence of the resurrection of Jesus is the fact of the empty tomb. Mary Magdalene found it thus. Peter and John went into the empty tomb. There was no sign of grave robbery; all was in order. Angels declared that Jesus was alive. Further, Jesus himself appeared to Mary Magdalene, called her by name, and she recognized him.

When evening came, ten of the disciples were gathered together behind locked doors—Thomas being absent. We can imagine with reverence their conversation, excitement, confusion, fear, wonder, and hope. Suddenly, Jesus stood in their midst. Their first reaction must have been awesome fear. Then, as Jesus greeted them with a blessing of peace, their hearts were flooded with inexpressible joy. He showed them his hands and his side to impress upon them his identity and his reality. He was the same Jesus, their Master, who had been crucified but who was now alive. His body was real, though somehow different and unrestricted by locked doors and physical circumstances. The disciples recognized the fact of Jesus' resurrection, but they were not yet able to grasp fully its meaning.

THE CHRISTIAN MISSION (20:21)

Jesus further reassured the disciples with a blessing of peace. Then he charged them with their mission—the mission given to him by the Father. Jesus' followers were to do what he had done. He had demonstrated God's love for all persons, shown compassion for sinners, searched out the lost with compassion and concern, called men to repentance—declared God's judgment upon wickedness, helped persons in sickness and distress, and given himself in fidelity to the will of the Father regardless of the cost. The Christian mission calls for the same kind of commitment. Jesus promised the disciples that they would have power for their mission. His charge to "receive" the Holy Spirit meant that they were to lay hold upon the Spirit by prayer and faith and commitment to his will. With his power and under his guidance they could proclaim God's forgiveness of sin and God's judgment upon sin.

THE CRUCIAL TEST (21:15-19)

In keeping with Jesus' instruction, the disciples left Jerusalem and went into Galilee. Here, by the sea, Jesus appeared to them and led Simon Peter to the point of full restoration in his commitment to the Lord. Three times Jesus probed Peter's heart with the question, "Simon, son of Jonas, lovest thou me?" Three times Peter answered, "I love thee." In the first two questions Jesus used a different word for "love" than that used by Peter in his replies. In the third question Jesus used the same word Peter did. Jesus asked for the kind of love which is marked by moral insight, lofty understanding, worshipful devotion, and sacrificial commitment, a love that calls for the highest measure of complete loyalty. Mindful of his past failure and weakness, Peter did not dare to affirm love on the highest level of devotion. Then Jesus accepted his pledge of sincere affection. With each pledge of love on Peter's heart, Jesus charged him with a mission of service. The proof of love is loyalty under trial and doing the work Christ commands us to do.

The Resurrection Accepted By Thomas 24-29

It appears that Thomas was a natural pessimist. He loved Jesus, yet he expected the cross. His grief and despair caused him to doubt the resurrection, and his belief would only be based upon strong evidence. The appearance to Thomas and the other disciples took place about a week later. Jesus knew the heart of Thomas, so he used the words of Thomas and invited him to make the test. However, the appearance was so sure that all he could say was, "My Lord and my God." You believe because you see, but the days will come when men will see with the eyes of faith, and will believe.

Thomas made a mistake in withdrawing from the fellowship of the Christians. He missed the first appearance of Jesus. We miss so much when

is not something sentimental. Love is devotion born of intelligent understanding as to who Christ is and what he means to the world. Our love for Christ is always on trial. The proof of our love will be found in our service.

Christ wants our love.—This

Written For Our Faith

By Bill Duncan
John 20: 19-31

The Bible has been called, and is the textbook for, Christians. Yet many are asking,

"Why should we study the Bible?" They have forgotten the verse that says, "faith cometh by hearing and hearing by the word of God." (Romans 10:17)

The study of the scripture will help us have deeper faith in God. The Bible was also written to show the revelation of God and His will. This revelation is the greatest in Jesus Christ. Criswell says that during his seminary days he was impressed by his Greek teacher who made the following remark after the study of a course of the New Testament: "Young gentlemen, you have studied Christ himself, the whole Christ, all of Christ. When you study the Bible, when you study the gospels, you are studying the Lord himself. For all we know of the Lord is encompassed in these sacred pages."

The Bible is written that we might believe that Jesus is the Christ and that by believing we might have eternal life. No clearer purpose can be found for the Bible anywhere. The great resurrection of Christ is somehow the key to unlocking many of the mysteries of the Bible. We know that it is central in the message of the New Testament. The Resurrection Confirmed

By The Word John 20: 19-23

The death of Jesus greatly disturbed the disciples. Their leader was gone—the one in whom they had built such great hope. Many had thought the Kingdom of God would be set up and Christ would live forever, but now they were wondering what would happen to them. For one thing, they were afraid that they too might be killed. Therefore, the locked doors represented their fear of the Jews.

The surprise appearance of Jesus in the room brought assurance and commission. The term "peace be unto you" is an ordinary Eastern custom. But the repetition of this emphasizes, "may God give to you every good thing." Then He commissioned his disciples. Westcott called this the charter of the church: (a) Jesus is dependent on His church to take the message to all men. (b) The church is dependent on Jesus because without Him the church has no message, power, encouragement, or enlightenment. (c) The church is only fit to be a messenger and an instrument of Christ when she perfectly loves Him and obeys Him as Jesus had the Father.

Jesus also in this appearance announced that they had the power to proclaim that forgiveness was possible to the penitent in heart. They could not forgive, but to announce and convey the message was the responsibility of the church. We know of this because of the word. The appearance confirmed their faith, and it does ours too. The Resurrection Accepted

By Thomas 24-29

It appears that Thomas was a natural pessimist. He loved Jesus, yet he expected the cross. His grief and despair caused him to doubt the resurrection, and his belief would only be based upon strong evidence. The appearance to Thomas and the other disciples took place about a week later. Jesus knew the heart of Thomas, so he used the words of Thomas and invited him to make the test. However, the appearance was so sure that all he could say was, "My Lord and my God." You believe because you see, but the days will come when men will see with the eyes of faith, and will believe.

Thomas made a mistake in withdrawing from the fellowship of the Christians. He missed the first appearance of Jesus. We miss so much when

we separate ourselves from much that only the church can give.

Thomas wanted to be sure and when he was sure, he went the whole way. He surrendered to certainty. Faith was not easy but when asured he was better.

We need to see in the Bible the assurance of the truth to give us certainty. The whole evidence is in the word of God. Here is where we learn of the resurrection.

The Purpose Of The Word 20:30-31

John planned his Gospel with the purpose of showing that Jesus is the anointed one, the Son of God, and that by believing in Him they might have life. He selected incident that shows the purpose of the book and set these forth. These were selected to give life, not information. It is belief in Christ that brings the secret for real life.

This passage sums up the real purpose of the Bible for all the writers. We must not seek information but God's thought. We must not seek history but revelation. This is how we see that the Bible was written for our faith.

The South Pike Evangelistic

Crusade will be held at the Progress School Gymnasium April 14-19. The sponsoring churches are: Bala Chitto, Bluff Springs, Mount Zion, Progress, Silver Creek, and Silver Springs.

Dr. Jerry Lee, pastor of First Church, Jennings, Louisiana, will be the evangelist, and Rev. Truett Broadus of McComb will be the music director. Pre-revival activities include special prayer meetings, choir rehearsals, fellowships, and general and youth rallies.

Services will begin Easter Sunday night and will continue nightly at 7:30. A special invitation is extended to churches and communities of surrounding areas.



REV. JERRY ST. JOHN VISITS BLUE MOUNTAIN COLLEGE FOR SPECIAL AFTERNOON CLASSES—Left to right, Rev. Jerry St. John, director of work with the deaf in the Mississippi Baptist Convention's Department of Cooperative Missions; Miss Kathy Smallwood of Ocala, Florida, a BMC senior; and Dr. James L. Travis, Professor of Bible at the college, and pastor of Cherry Creek Church, Pontotoc Co. Mr. St. John delivered one assembly message; spoke to the Ministerial Association of BMC; and taught an afternoon class at 4:00 P.M. to 24 BMC students each day of the week, March 18-22, while he participated in the Pontotoc County Association School of Missions at night. The special class was held to teach BMC students the essentials of sign language which is so important to the deaf people of Mississippi. In the picture, Miss Smallwood and Dr. Travis of Blue Mountain College are practicing the sign language, as Mr. St. John demonstrates.

BAPTIST RECORD PAGE 7
Thursday, April 11, 1968

STEPHENS TO PREACH IN GERMANY

Rev. J. Harold Stephens, pastor of Temple Church, Hattiesburg, will be the evangelist in a revival in Germany the last half of April. The meeting will be in the Rhein Valley Baptist Church of Walldorf, Germany which is a suburb of Frankfurt. The church is composed largely of American servicemen and their families. The pastor is Rev. Marvin Taylor of Jacksonville, Florida, who is a former Carey College student. The Temple Church is sending their pastor on this mission in response to an invitation from the pastor and church in Germany.

Mr. Stephens is in his fourth year as pastor of Temple Church, is serving his second term as moderator of Lebanon Association, and is a member of the Board of Trustees of Mississippi College.

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DEVOTIONAL

The Song Of Easter

By Russell M. McIntire, Pastor, First, Clinton

Maybe your mind does not work like this, but mine does. When I read, my mind visualizes and my ears hear music. The problem is that I am not an artist, nor am I truly a musician, so these sights and sounds cannot be given proper expression.

What do you see and hear when you read the Easter story? Let me share with you the things I hear, and perhaps you can put it to music and share it with the world.

The Song of Easter is a song filled with minor chords and solemn words

the "lento" movements of a Man carrying a cross—a heavy cross—and a heavier heart.

A man bruised and beaten

sinner, but dying for sinners.

It is a song filled with the "agitato" movements of the jeering throng

the priests with dignity and calling forgotten

the soldiers trying to do their duty

the screaming mob who only a week before had cried "Hosanna."

It is the story filled with the "affettuso" moods of a weeping mother and weeping friends

and heartbroken fearful disciples. It has the "dirge" movements of death—of the clanging of hammer on nail

of the whistling deadly spear.

But—through it all are the pastoral strains of love

and tenderness, grace and mercy.

In it—this song of Easter—is the militant march of the King

"Who is the King of Glory?

The Lord Strong and Mighty

He is the King of Glory!"

It is the song filled with the "brilliantes" and "allegros" of victory

of triumph over sin

over death

and the grave.

It is the song only understood by sinners who know their need

and who turn penitent heads

to call him Lord.

And all who turn to Him will live—

because He lives!

NEW LIBERTY ANNOUNCES SPRING PLANS

New Liberty Church, Route 1, Glen, has called Luther Roy Adams as director of youth. Mr. Adams will plan and supervise youth activities, with assistance from the Youth Committee.

A youth revival will be held April 10-14, with Rev. Rex Yancey, ministerial stu-

dent at Blue Mountain College, as the evangelist, and services at 7 p.m.

The church plans to begin a monthly fellowship for the young people of the community, and has voted to give support to the Northeast Mississippi Junior College Baptist Student Union. Also the church plans to begin an Extension Department, for more effective ministry to the aged.

Rev. Jimmy Carl Bryant is the pastor.

REVIVAL DATES

East Side Church, Jackson: April 14-19; Rev. Shalley Vaughn, full-time evangelist, preaching; James Sills, in charge of music; Rev. Howard Benton, pastor; services at 7:30 p.m.

West End, West Point: April 14-21; Rev. Fred Fudge, Fort Worth, Texas, evangelist; David Riley, director of music and youth at West End, singer; Rev. C. C. Cornelius, pastor.

Park Haven, Laurel: April 7-14; Rev. Mac Parker, pastor of Freedom Church, evangelist; Kenneth McDavid, music director at East View Church, singer; Mirlyn McBride, organist; Mrs. J. M. Foy, III, pianist; Rev. J. R. Foy, Sr., interim pastor.

North Columbia Church: April 21-26; Sunday 11:00 a.m. and 7:00 p.m.; Monday through Friday 12:00 noon and 7:00 p.m.; Rev. Robert Ellis Jones, pastor of Providence Church, Lebanon Association, evangelist; Roy Sullivan, North Columbia Church, Minister of Music, singer; Rev. Toxic Hedgepeth, pastor.

First Church, Natchez: May 6, beginning with evening service, through May 12, ending with the morning service; Evangelist, Dr. W. Douglas Hudgins, pastor, First Church, Jackson; Singer, Evans Gremlion, Director of Music, Immanuel Church, Paducah, Kentucky; Pastor: Rev. Tom W. Dunlap.

First, Waveland: April 15-21, with dinner to be served at the church on Sunday, 21; evangelist will be Rev. David Kendall, pastor of Arlington Church, Lincoln Association, Bogue Chitto; Gray Wade, church music director, will lead the singing; Rev. Joe L. Hasson, pastor.

McLaurin Heights Church (Rankin County): youth-led revival beginning Easter Sunday; services conducted by a four-man team from Mississippi College; Jimmy Wagner, evangelist; Jerry Simmonds, song leader; Eva Carolyn Aultman, pianist; Maxie

Wells, organist; McLaurin's Youth Choir, special music; Miss Clarice Mooney, McLaurin youth director; initial sermon at 11:00 a.m. Sunday morning and concluding sermon at 7:30 p.m. on April 18; morning services each day at 7:00; evening services at 7:30; Rev. J. C. Renfroe, pastor.

Ridgeland Church, Madison: youth-led revival; April 19-21; services nightly at 7:30; Rev. Steve Cloud, Mississippi College and Tampa, Florida, speaker; Terry Andrews, music student from Mississippi College and Marianna, Florida, singer; Rev. Lynton Younger, pastor.

First Church: April 7-12; Rev. Kermit McGreggor (pictured), pastor at Bruce, evangelist; special music by the choir under the direction of Mrs. Thomas Malone.

Concord Church (Choctaw Assn): April 14-19; Rev. C. M. Day, Clinton, Interim pastor, evangelist; Sgt. Lamar Plaine, Pensacola, Fla., song leader; services 11:00 a.m. and 7:00 p.m. on Sunday; 7:00 p.m. daily.

Carson Ridge: April 21; Rev. Dan Cargile of Hillsboro, Alabama, evangelist; Rev. Walter Greenwood, pastor; Homecoming Day will be Sunday, April 28. The public is invited.

Cedar Grove (Leake): April 12-14; Friday and Saturday nights at 7:30; Sunday, regular hours; Rev. Delma Harkins, assistant pastor, Elysian Fields Avenue Church, New Orleans, evangelist; Rev. James Young, pastor.

Fellowship (Jones): April 14-19; sunrise service Sunday at 6 a.m. and evening service at 6:30 Sunday; services at 7 p.m. Monday through Friday; Rev. H. L. Fewell, pastor of Highland Church, Vicksburg, evangelist; Rev. Willis Bryant, pastor.

Cold Springs Church, Collins: April 14-19; Rev. M. L. Falter, pastor of Lone Star Mission, Covington Assn., evangelist; Jerry Clark, music director; sunrise service Sunday at 6:00 a.m., and services each evening at 7:00 p.m.; Rev. James W. McCall, pastor.

Hephzibah (Jeff Davis County): April 14-20; Rev. Bill Mitchell, pastor, Rawls Springs, Hattiesburg, evangelist; (April 14, Easter Sunday, is Homecoming Day, with din-



Van Winkle To Present "The Seven Last Words"

On Friday, April 12, at 7:30 p.m. the music department of Van Winkle Church, Jackson, will present a drama of the crucifixion, and "The Seven Last Words of Christ" by Dubois. The Van Winkle choir left will become the staging area for the drama. Eddie Hebert, church music director, and director of the drama, gave "We of the Van Winkle choir and drama group feel that you and your friends will be richly rewarded as you go through this experience with us. There may be a friend who has not known Christ whom you wish to invite. We would encourage you to do so. Many hours of prayerful preparation have gone into this season's work. The choir, cast, and men who worked on the staging and sound have not let frivolity and jest enter into any preparation hours; therefore we have already been touched in our hearts." Rev. Herman Milner is the pastor.



Daniel Young People To Present "Good News" On WLBT-TV April 13

The Christian Folk musical, "Good News", will be presented by the Youth Choir of Daniel Memorial Church, Jackson, in cooperation with the Teen Tempo staff on WLBT Channel 3 at 5:00 p.m. April 13. This modern setting for the "old, old story" will lend itself beautifully to the festivity of this Easter season.

The rhythm of 60 youth and the strumming guitar sets

places where its impact has been felt.

The musical is under the choral direction of Billy Jack Green, the instrumental direction of Jim Hawkins, and choreography of Dennis Conniff, III. The program features Linda Mann and Lynn Harris of the University of Southern Mississippi, as well as the classical guitar and bass of Allen Rankin and Mike McPherson. The rector is played by Mike Hataway and the narrator is Gary Berry. The group has been recorded on Century Records.

Dr. Allen O. Webb is pastor of Daniel Memorial Church.

ANONYMOUS: No boy is well prepared for rough climbing unless he is well shod with Christian principles.

GOETHE: The destiny of any nation at any given time depends on the opinions of its young men under five and twenty.

Emmanuel, Biloxi, Undertakes

Tract Distribution Crusade

A witnessing crusade was undertaken by the Emmanuel Church, Biloxi, on Sunday, March 24. The crusade consisted of mailing to 1,800 homes on Keesler Air Force Base (base prohibits personal visits) and taking these leaflets to 7,000 homes in the neighborhood. Two tracts were given which were an explanation of the Christian life and an invitation to visit the church. There was also a form to be returned to indicate any decision made plus an invitation to enroll in a free correspondence Bible course.

"I am reporting this," Rev. Justus Garrett, pastor, commented, "because of the wonderful way our people were received and because other churches need to undertake.



REV. JERRY SKINNER was recently ordained to the gospel ministry by the North Calvary Church, Philadelphia, Rev. Ray Hill, pastor. Mr. Skinner, a freshman at Clarke College, serves as pastor of Faith Church, Lena. He is married to the former Barbara Winstead of Philadelphia. They have one daughter.

FRENCH ON TV

French Baptists and their current evangelistic campaign are being featured in a series of Sunday-morning presentations on national television. On March 10, opening day of the campaign, there was a documentary film made at the Avenue du Maine Baptist Church in Paris, where Rev. Andre Thobois, president of the French Baptist Federation, is pastor. Two weeks later Mr. Thobois preached briefly over television.



WILLIAM CAREY COLLEGE ministerial students, Tommy Gilder (left) and Wayne DuBose, discuss a theological problem with Dr. Chester L. Quarles, executive secretary of the Mississippi Baptist Convention Board. Dr. Quarles was the chapel speaker on the Carey campus recently, sponsored by the Ministerial Association. Gilder is president, and DuBose introduced Dr. Quarles as he spoke.

Barton To Serve In Ocean Springs

Rev. Bill Barton, Superintendent, Bluff Creek Home of Grace, Vancleave, a Christian home dedicated to helping alcoholics, has been called to serve as interim pastor, Bellfontain Church, Ocean Springs.

The former pastor, Rev. G. C. Jolley, Sr., has accepted a position as associational missionary in Tallahatchie County.

Barton pastored for three years at Bay View Heights Church in Mobile, seven years at First Church in Satsuma, Alabama, one year at Fort Bayou Church in Ocean Springs, and seven years at Jackson Ave. Church in Pascagoula.



CENTER RIDGE'S new pastorium is shown above.

Center Ridge Has New Pastor And Pastorium

The first family to occupy the new pastorium of Center Ridge, Yazoo County, is Rev. Jim Nunnelee, his wife, and three sons.

The pastor moved to Center Ridge in early February. His wife is the former Edith Taylor of Grenada. Their sons are Wayne, 8; Barry, 4 and Ronald, 3.

The minister is a native of Pontotoc. He graduated from Mississippi College, and the Baptist theological seminary in New Orleans. He has served churches in Pontotoc, Union and Lamar counties.

Mr. Nunnelee is preaching in the revival in progress this week at Center Ridge, April 7-14, at 7:30 p.m. Rev. L. C. Lord, pastor of Melrose County, is leading in singing.



Rev. Jim Nunnelee

Mrs. Nunnelee, Ronald, Barry, and Wayne

Provine Hi-Y Boys Sponsor

Spiritual Emphasis Week



John Bewley

April 8 marked the beginning of Spiritual Emphasis Week at Provine High School in Jackson, sponsored by the Alpha and Beta Hi-Y Clubs.

During this week, the Hi-Y boys are in charge of the morning devotionals as well

as special assembly programs.

"Good News Singers," a religious singing group, appeared at Monday's assembly program. Joan Myers of Mississippi College, Miss Mississippi, appeared Tuesday to do a chalk talk.

Wednesday, Rev. John Bewley, activities director, Broadmoor Church, Jackson, (who is also a magician, ventriloquist, inventor, writer, musician, and athlete) is to be the guest speaker.

Who'll ever forget "forget-me-nots" in bouquets? These tiny blue flowers with yellow centers are often combined with buttercups. It's said that American and Canadian children love to receive bouquets of buttercups; they hold these golden "chalices" close under the chins of friends to tell by the reflection whether or not they like butter!